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The Call of the Red Man

AS ANSWERED BY

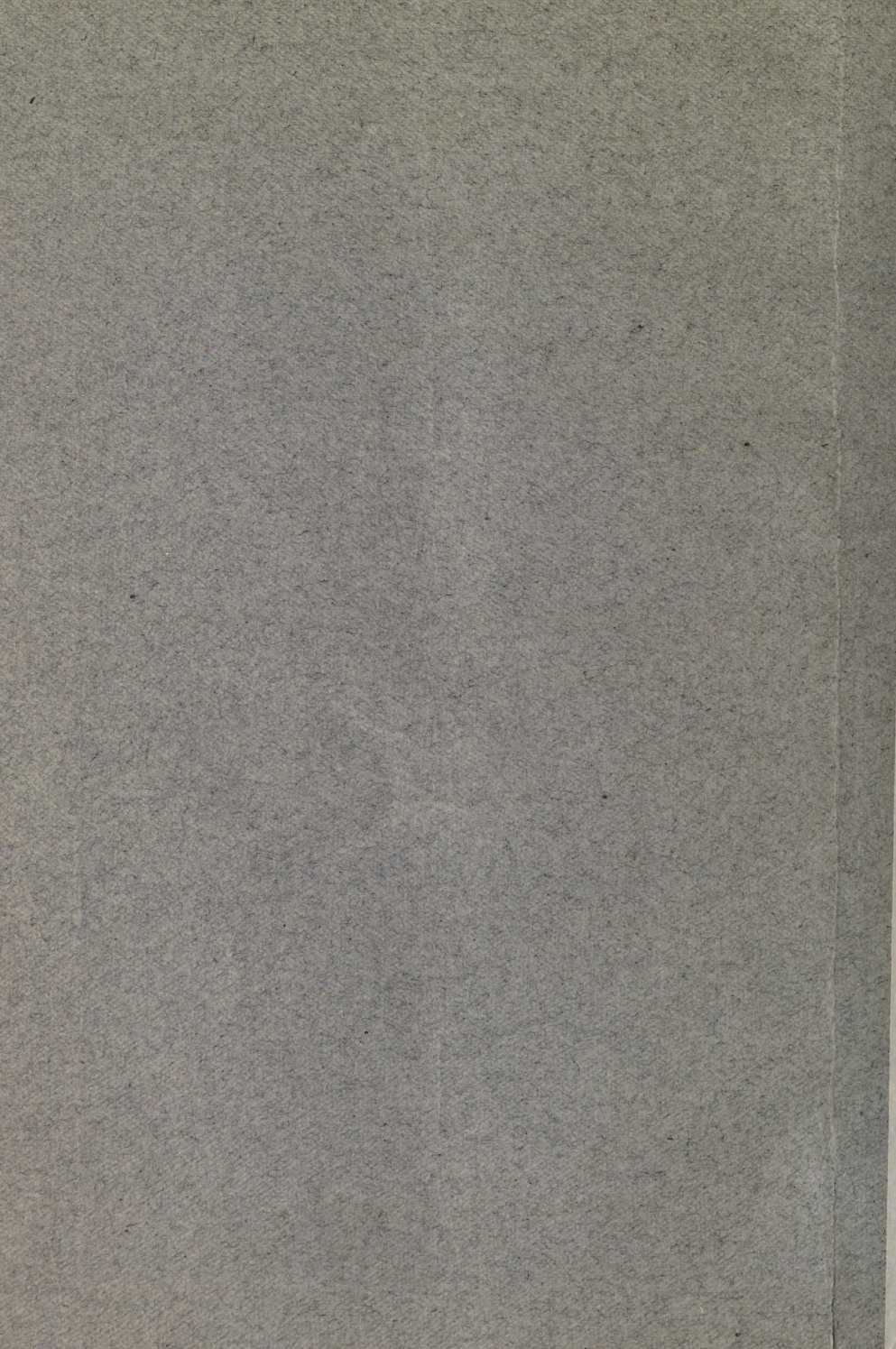
The Commissioner of Indian Affairs
of the United States of America

WHAT WILL BE THE ANSWER OF THE
DOMINION OF CANADA?

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Carlyle's French Revolution.

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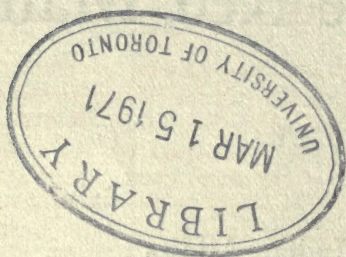
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TORONTO, 31st October, 1908.

MY DEAR ARCHBISHOP,—

The Secretary of the Interior of the United States kindly promised to send you from Washington a copy of the last report of the Commissioner of Indian Affairs, and of the Superintendent of Indian Schools. I trust that these have been received by you, and that amongst your many and important avocations you will be able to peruse them. They are of great interest and most helpful to all engaged, as you are, in considering the true solution of the Indian questions that are now claiming most earnest attention in our land.

It is at the same time, humiliating to learn how much higher the standard of the United States in these matters, is than that set by us ; and to read of the high ideal that is presented by the department up to which their officials are to live, and the diligence with which it insists that they should fulfil the obligations that are cast upon them.

It is impossible to procure enough of these pamphlets to make a general distribution among those whom it would be well to educate, and are interested in Indian Affairs. I thought it well to make some extracts from the many valuable statements that are found and to have them printed and circulated.

I trust you will approve of this action, and that you will accept of 100 copies of this pamphlet, with this explanation, for distribution among those whom you think will be interested in its perusal in your Diocese and the neighbourhood.

Extracts from the last report (1907) of the Commissioner of Indian Affairs and of the Superintendent of Indian Schools for the United States of America.

At page 26 of the report of the Superintendent to the Commissioner of Indian Affairs for 1907, Mr. Samuel T. Black, President of the State Normal School, San Diego, California, makes this most suggestive statement :

"The American people view with keen satisfaction the really earnest efforts now being made by the Government through the Indian Bureau for the amelioration of the Indian's condition. Shall it consist in continuing it as a ward of the nation ? Or shall this guardianship gradually give way to and prepare for intelligent and responsible citizenship ? There can be but one answer—citizenship. Commissioner Leupp has committed the Government, beyond recall, to this policy."

The last report of the Commissioner of Indian Affairs, being the seventy-sixth annual report from that Department, informs us of the fact that the last Congress "ended as it began" with a most striking array of important permanent legislation respecting Indian interests.

On glancing over this work it is found that the provisions made by the Statutes referred to deal with twenty-one matters of improvement in Indian affairs,—including the permission to white children to attend Indian schools

under similar conditions to those surrounding the attendance of Indian children at White schools. The putting the sale of the allotment of any incompetent Indian under the control of the Secretary of the Interior. The furnishing a means for giving to any competent Indian on his application his *pro rata* share of the funds of his tribe.

These two reports—the one of the Commissioner of Indian Affairs and the other that of the Superintendent of Indian Schools made to the Commissioner—will well repay the diligent perusal of anyone interested in the question of the best means of instructing, uplifting and developing the Indians of our Dominion. To those who have not acquainted themselves with what has been going on in the United States the perusal of these two documents will be indeed a revelation. The improved means and methods used. The intense interest and great care taken in all matters connected with these wards of the nation. The splendid forward movement and vast improvement. The immense care that is taken in thinking out what is for the best, and then skillfully putting it into execution, must furnish us with a splendid example of what can be done ; while at the same time we should feel humiliated that where there is such large room for improvement so little has been carried out by us on the lines presented. It is high time that we should utilize the example that has been set us, and diligently studying what has been accomplished, determine to follow in the splendid example that has been given.

The Commissioner opens his report with a strong plea for co-ordination between the various administrative branches and organs of the Government Bureaus, referring to those which are more or less live questions,—(a) that of architecture ; (b) steam engineering ; (c) medical supply ; (d) timber and logging ; (e) forest service ; (f) irrigation work, and the like, pleading for co-operation, as the problems to be worked out on Indian Reservations are often so closely allied with those involving large areas of country open to white settlement. He pleads for co-operative relations with other branches of the service and looks forward hopefully to “ a more perfect organization of our national public enterprises and a great deal less of the economic waste which has so long prevailed through two or three Bureaus tramping practically over the same ground and maintaining separate sets of machinery for accomplishing a single purpose.” He pleads also for improvements in office methods, and refers to what he has been able to accomplish in the way of expenditures, purchases, payments, and the like.

The chapter on field administration is worthy of consideration, “As the country became settled with better transportation facilities reaching into the Indian country and more complete and rapid communication between the office in Washington and its field representatives, superintendencies were abolished and agents came into immediate official contact with the Indian office When the disintegration of the tribes by the allotment of their lands and the education of their children began, instead of entire tribes being dealt with as units the individual Indians were substituted for the groups.

The Congress has wisely and effectively promoted the programme by enacting legislation enabling the Department to give to any competent Indian his

pro rata share of his tribal fund and a patent in fee to his land if he wishes them, to sell a non-competent Indian's land for his benefit if it is obvious that the money will do him more good, and to dole out to an Indian who is physically helpless such part of his *pro rata* share of his tribal fund as may be required to provide for his necessities."

Have we the material which would enable us to enter upon the following radical change ?

" As a final step in the disintegration of the old system, I have inaugurated the policy of doing away with every agency possible and placing the affairs of small groups of Indians in charge of a bonded day school teacher or farmer, who reports direct to this office without the intervention of his former superior, the agent. I am thus able to come into direct official contact with the man who personally meets the Indians in their everyday life and can report on their condition and requirements from intimate knowledge. This will more and more individualize the Indians, and give them a home counsel who is himself the representative of the Washington Government. Their business matters, it is needless to say, are more expeditiously and intelligently acted upon than through the former roundabout mechanism."

Is there any reason why, looking at the great progress that has been made in the Provinces in regard to the public schools, at all events, so far as higher education is concerned, advantage should not be taken of them ? The following remark opens up this consideration, which has been more or less discussed in Canada :—

" I may add that in course of time the Indian day schools are expected to merge into the local common school system, and then the solution of the so-called ' Indian problem ' as far as these particular Indians are concerned, will be complete, for they will have been absorbed into the general body politic and become as all other Americans, except as to origin and ancestry."

Why should we have the double expense of the higher class of industrial schools among the Indians, and at the same time a similar class of school among the white people, when so few of either class take advantage of this higher education ?

We have great need of a distinct agency for obtaining employment for Indians. This report refers to " the Employment Bureau which is in charge of an agent whose business it is to assist Indians to procure work outside their Reservations " which it is stated " has met with continued success." " Employment has been obtained for Indians on ranches, farms, railroads, and at any other occupation for which they are qualified." " Such steady employment as wage-earners, and contact with the world outside of the Reservation, not only bring to the Indians money returns for their labor, but also develop self-reliance and a capacity for looking after their own individual and family interests."

Under his supervision large numbers of Indians have been engaged in river work, the building of Government dams, on work for railroad companies in the beet fields, among the sheep growers, among the lumberers, among the garden industries, in agricultural work, stock raising, etc., etc.

He adds this significant statement :

“ Sooner or later the Indians must work and the sooner they get at it the better.”

As a result of the procuring of this employment large numbers of Indians were :

“ Dropped from the ration roll permanently as they were sufficiently advanced to care for themselves.”

Work for Indian women is also obtained, and arrangements are made to employ educated girls as assistants to the housekeepers of the day schools. Similarly, under a proper manager, to manufacture garments of various kinds to be sold to traders and others.

* Another difficulty arose from the Indians “ who had no commercial training being discouraged because of their inability to market advantageously the products of their farms, which is sought to be met by the experiment of another agent, furnished by the government, who should bring products and markets together, just as Mr. Dagenett had brought laborers and employers together.”

This remark appears worthy of note : “ Most of the allottees seemed anxious to better their condition ; but if they are to become self-supporting as farmers, these Indians must have land which will produce crops, as well as be encouraged to till it and be assisted in procuring a market for whatever they produce.”

The distance that the Government feels bound to go in aiding the Indian is shown in the suggestion that as—

“ they are destitute of the faculty of initiative, and are unfamiliar with the best methods of work, and as a rule lack the necessary things with which to begin it, some means of livelihood must be provided while they are improving their land. This might be accomplished by paying them for certain work of a permanent and beneficial nature done by them on their own allotments, being careful to keep in view the fact that no such nursing process can be continued indefinitely, and giving only such assistance as will make it possible for the allottee to support himself from the product of his allotment.”

From these general observations the Commissioner proceeds to deal with the matter of the earlier educational institutions as

“ a wasteful school system,”

and refers to the fact of the necessity for

“ a marked change in the Indian educational establishments, always in the direction of greater simplicity and a more logical fitness to the end for which it was designed.”

He continues :

" I entered office with a purpose which I have kept steadily in view, to enlarge the system of day school instruction as opposed to the increase of the boarding schools, and among the boarding schools the preference of those on the Reservations to those at a distance. The subject has been so fully discussed that no elaborate rehearsal of the argument is called for here. Briefly stated, it pivots on the question whether we are to carry civilization to the Indian or carry the Indian to civilization, and the former seems to me infinitely the wiser plan. To plant our schools among the Indians means to bring the older members of the race within the sphere of influence of which every school is a centre. This certainly must be the basis of any practical effort to uplift a whole people. For its demonstration we do not have to look beyond the border-line of our experience with Caucasian communities, where it is obvious that the effect upon the character as well as the intelligence of any neighborhood, of having abundant school facilities close at hand is by no means confined to the generation actually under the teacher's daily care."

" Though the day school system is the ideal mechanism for the uplifting of the Indians, we cannot yet wholly dispense with boarding schools because so many tribes still continue the nomadic or semi-nomadic habits which would require the continual moving of the day schools from place to place in order to keep near a sufficient number of families for their support."

" Boarding schools conducted on the basis on which the Government conducts those established for the benefit of the Indians are an anomaly in our American scheme of popular instruction. They furnish gratuitously not only tuition—the prime object of their existence—but food, clothing, and permanent shelter during the whole period of a pupil's attendance. In plain English, they are simply educational almshouses, with the unfortunate feature, from the point of view of our ostensible purpose of cultivating a spirit of independence in the Indians, that the charitable phase is obtrusively pushed forward as an attraction instead of wearing the stamp which makes the almshouse wholesomely repugnant to Caucasian sentiment. This tends steadily to foster in the Indian an ignoble willingness to accept unearned privileges; nay, more, from learning to accept them he presently comes by a perfectly natural evolutionary process to demand them as rights, and to heap demand upon demand. The result is that in certain

parts of the West the only conception his white neighbors entertain of an Indian is that of a beggar as aggressive as he is shameless."

"Was ever a worse wrong perpetrated upon a weaker by a stronger race? If so, history has failed to record it."

"As if self-reliance were not at the very foundation of our own civilization. The evils of war, of graft, big and little, of business frauds, and all other forms of bad faith are capable of remedy in the same monetary terms in which we measure and remedy evils among our own race; but what compensation can we offer him for undermining his character, and doing it by a method so insidious and unfair?"

I ask every reader of this paper to give his most careful thought to the following passage:—

"Unhappily our generation cannot go back and make over from the start the conditions which have come down to us by inheritance. We can, however, do the next best thing, and avoid expanding or perpetuating the errors for which we are not responsible, and we can improve every available opportunity for reducing their burden."

"Just as we have undertaken to free the Indian from the shackles which the Reservation system has imposed upon his manhood, so we should recognize it as a duty to free him from the un-American and pauperizing influences which still invest his path to civilization through the schools."

① *reciprocity of whites*
—"The rudiments of an education, such as can be given his children in the little day school, should remain within their reach, just as they are within the reach of the white children, who must be neighbors and competitors of the Indian children in their joint struggle for a livelihood. Indeed, this being a 'reciprocal obligation,'—the right of the child, red or white, to enough instruction to enable him to hold his own as a citizen, and the right of the Government to demand that every person who handles a ballot shall have his intelligence trained to the point that reading, writing, and simple ciphering will train it—I believe in compelling the Indian parent, whether he wishes to or not to give his offspring this advantage."

"For a little while still, as I have said, the Reservation boarding schools must stay for lack of something adequate to take their places; but as fast as one of these can be replaced with day schools the change should be made,

and I am pleased to have been able, in my short term of office, to give this movement its start.

For the continuance of our twenty-five non-reservation schools there is on longer any excuse."

This expenditure "is in my judgment, for the most part a mere robbery of the tax-laden Peter to pay the non-tax-laden Paul, and train him in false undemocratic and demoralizing ideas. The same money spent for the same number of years on expanding and strengthening the Indians' home schools would have accomplished one hundredfold more good, unaccompanied by any of the harmful effects upon the character of the race."

The Commissioner then proceeds to ask the question—

"Where does the Government maintain special race lines in education? It does not do it for any other group of stranger people. If not then why for Indians? In local schemes of popular education, it has pleased certain communities to separate the races according to what seems the best interests of the social vicinage; but for the Government to do so is quite another proposition. Everywhere I am striving to erase those lines which still rule off the Indian as a separate and distinct civic entity. Ethnically he will always remain an Indian, with an Indian color, Indian traits of mind, Indian ancestral traditions and the like; and I see nothing to deplore in that. . . . indeed, much that is gratifying, for he has an abundant reason for all his pride of race. But as a citizen of our Republic and an equal sharer with his fellows of every blood in the privileges and responsibilities of their common citizenship, he is not an Indian but an American; and I should be glad to see every mark expunged which tends to keep alive in his mind any civil distinctions to confuse his sense of allegiance."

The far-reaching character of the improvements sought to be made, and the reasons therefor are thus set out:—

"I am building up an outing system of a vastly bigger, broader, and more practical basis than was ever known before, and extending it to the schools in the Reservations as well as those outside. The actual employment of the young people, at wages measured by the honest market value of their labor, instead of by the artificial standards of philanthropy, will give them a much clearer and more useful view of life than any outing system devised as a part of a school curriculum. It has also the virtue of serving as a test of character under the very conditions which will confront them, when they leave schools of all sorts behind them, and join in the universal struggle for a livelihood."

"An objection to all boarding schools for Indian children, whether on or off the reservations, is that the pupil grows up amid surroundings which he will never see duplicated in his own home. His ideas of the relations of things are distorted; for his mind is not developed enough to enable him to sift and assort

his observations and distinguish between essentials and non-essentials, between the comforts which are within his reach and the luxuries which are beyond his legitimate aspirations. Nay, the cost of maintaining one of these establishments with its army of employees, will hardly be appreciated till the inquirer runs his eye over the roster of an average non-reservation school."

In contrasting the cost of such a building, its upkeep, its salary and maintenance list, with that presented by a day school the conclusion the Commissioner arrives at is :

* [" We can give school privileges to four or five young Indians for what one costs us at a boarding school ; or, to make a more sweeping calculation, we are spending to-day at least twice as much as could be profitably spent to give our whole Indian school population the facilities they actually need, even keeping in mind the need of a few boarding schools still, and this in spite of the fact that at the larger part of our day schools we provide a hot noonday lunch for the little people, and help out the parents in clothing them suitably for attendance."

The Commissioner thus deals with the universal experience in seeking to make improvements, no matter how much needed they may be :—

" Although, as some of my incidental tests have discovered, public sentiment at large is ready for the application of common-sense principles to the Indian educational scheme, it must not be assumed that any disturbance of a well rooted abuse can be accomplished without some trouble. The resistant force of error long persisted in is great."

" Again there will come to the front the persons, either public men or prominent private citizens, who have procured the establishment of the non-reservation schools in or near their home towns, expecting that these institutions would stand forever as monuments to the authors of their being and as show places to attract visitors.

The townspeople in many cases will doubtless object to any movement on the part of the Government calculated to alter the character, reduce the prestige, or imperil the local profitableness of their particular Indian school—'Abandon all the rest, if you must, but spare ours.'"

That the Commissioner of Indian affairs for the United States of America was not drawing on his imagination in thus dealing with this matter is evident to us in Canada, where precisely the same answer is made by those who regard more, the continuance of some little pet scheme, rather than the development of a movement which will be generally beneficial to the Indians in Canada. I merely quote two of the statements made in answer to criticisms of the class above referred to :—

" (1) Because the Government has built up a system, which, changed conditions have rendered no longer effective for good, there is no reason why

it should continue pouring-out its money in the same interest when it can put this money to better use elsewhere. That is poor economy and worse progress."

" (4) There is no cause for alarm among workers in the Indian field because our Service may be shorn of an outer fringe no longer of any practical utility to the cause for which it exists. If it would be right to continue a useless appendage because it means a pay roll for a few more employees ; it would be right to keep the Indians in ignorance and economic bondage indefinitely because the complete solution of the problem will mean the abolishment of the office of Indian Affairs and the entire establishment dependent upon it. The concentration of the work means simply that, as workers drop out of the ranks through death or voluntary preference for other occupations, the vacancies they leave will by degrees go unfilled and the equilibrium between the amount that is still to be done and the number who are to do it be thus maintained."

The following paragraph in regard to the use of public schools is suggestive :—

" Wherever the doors of the district schools are opened by the State authorities to Indian children, the opportunity is seized to give them the advantage of education in the same classes and under the same methods prevailing for white children. A multitude of young Indians are taken into the common schools without charge ; but as a special inducement to the State authorities to foster the co-education of Indians and whites, where other satisfactory arrangements cannot be made, a contract is made for payment of a stipulated sum annually equal to that allowed for white children for the average attendance of the Indians."

The Commissioner has not only come to a commonsense conclusion in respect of the officers of his department but has acted upon it. The best of rules and regulations unless they are enforced are useless. He states :—

"I addressed a circular letter to all agents, teachers, inspecting officers and other persons in the Government service stationed among the five civilized tribes, notifying them that their future standing with this Office would depend upon the heartiness of their co-operation in protecting the full blood Indians from robbery of their homes and lands."

The report of the Superintendent of Indian Schools of last year, with the appendix containing " briefs of proceedings, papers and discussions at Institutes," is certainly a most inspiring document. The Superintendent thus deals with :—

" DAY SCHOOLS "

" Most of the day schools have continued their record for good work during the past year. As I believe you deem the civilizing and elevating influence of these schools upon the older Indians to be a most important part of their usefulness, we have

urged teachers and housekeepers to follow the instructions of the office and make it a part of their duties to visit regularly the homes of their pupils, and instruct the parents in proper modes of living—keep their huts or tepees neat and habitable, how to prepare and cook their food, how to sew, etc. Each year the influence of these schools becomes more apparent, and on every reservation where they have been established the good effects upon the adult Indians can plainly be seen. The child, on going to his home at night, carries with him, consciously or unconsciously, the civilizing atmosphere of the school. The lessons of cleanliness and neatness especially are not lost, the love of home, and the warm reciprocal affection existing between parents and children, are among the strongest characteristics of the Indian nature. It is not strange, therefore, that the mother is frequently unwilling to be parted from her children for the time necessary to cover a term at a boarding school, but she usually makes little objection to their attending the day school, knowing that they will come home to her each evening. By bringing civilization to the door of the Indian, instead of attempting to take him to civilization, family ties are maintained, while industries and habits of civilization are given an early start, and your policy of extending the day school system wherever practicable cannot but result in great good to the Indian."

She thus deals with sanitary conditions:

" SANITATION "

" Sanitary conditions at most of the schools visited have been much improved in recent years. There can be little doubt that many of the children enter school with inherited tendencies to disease, particularly to tuberculosis, and special efforts have been made to prevent its development in pupils thus predisposed. The strongest hope in combatting this deadly disease, however, lies in instructing the school children in the precautions to be observed, and employees have been urged to give this subject special attention."

(It was a matter of great interest to me to learn that in the Diocese of Caledonia lantern lectures were being given to the Indians showing them the nature of tubercular disease, its ravages, etc. This is a good, practical move in the right direction).

The eminently practical training given is thus referred to:—

" It is generally recognized that knowing how to cook is one of the main accomplishments which the Indian girl must have if she would become a good housekeeper, and we are trying to have cooking thoroughly taught,

so that each girl before leaving school, will be fully qualified to prepare meals intelligently and economically for a small family, to keep accounts, and to take complete charge of the work of a small home."

Again:

"Agricultural instruction."

"We have endeavored to have the children take up the study of seeds in the classroom during the winter—the teacher conducting experiments and illustrating the processes of germination—and in the spring to have them under the supervision of the classroom teacher, doing the actual work of laying out the garden plots, preparing the soil, planting, tending the growing plants, and harvesting the crop. Almost every school where useful land can be had, has adopted the system of having individual gardens for the smaller pupils. This has given excellent results, and has increased decidedly the interest in farm work generally. The girls as well as the boys are given instruction in gardening. The average farmer's wife usually has to superintend if not do a great deal of her own gardening, and it is essential that Indian girls be taught how to do such work."

"We have endeavored to have teachers adapt the instruction to local conditions, and in sections where stock raising is the principal industry they have been urged to give special attention to this subject, and, after instruction in the classroom, to take the pupils to the barn or pasture, where the farmer or dairyman will give instruction in the management and care of stock, including the raising of calves, and will point out the distinguishing characteristics of different breeds of cattle—those best for beef, and those best for the dairy. Matrons and housekeepers also have been requested to have the girls as well as the boys learn to milk, and especially to have the girls taught the care of milk, and to make good butter and cheese, and to keep the utensils of the dairy in a sanitary condition."

One is glad to read these concluding words of this most valuable report:

"The Indians are fast becoming factors in industrial pursuits, especially in those sections of the country where you have established employment bureaus. Large numbers of school boys have, as you are aware, also found profitable employment during the year, and it is believed that this number will increase rapidly, as employees become more familiar with the practical educational policy you have adopted."

In "the briefs" above referred to, there are some most valuable remarks and suggestions. The Superintendent of the Hampshire Institute thus speaks:—

"We must bear in mind that the most important part of education is a thing of the home, and any school which breaks up the family by taking the children—especially young children—out of it, can never do this needful work. The relation of parent and child is one of the most vital and stimulating factors in the

elevation of a race, and anything which tends to weaken this relation is to be deplored. Fortunately the ideal type of school has already been evolved. I refer of course to the Indian day school. Indeed, I can conceive of no more effective instrument of civilization than the day school at its best. Day schools naturally differ considerably in equipment, and in efficiency, but if we visit one of the better sort we shall find an efficient man with an efficient wife in charge. The husband and wife occupy a little cottage which they have transformed into a model home. A schoolhouse is near by, and the necessary buildings for housing such horses, cows, and chickens as the little farm may support. There is enough land fenced in for garden and pasture. The whole place is neat and well kept. This type of school is unique. Human ingenuity could hardly devise a simpler or more effective means for uplifting a backward people. The home is perhaps the most valuable half of this most interesting institution, for here the girls prepare the daily lunch, here they get their first lesson in sewing and learn to make their own dresses; here they wash, dry and iron their clothes, and learn important lessons in the matter of personal cleanliness and hygiene. The little farm, which is but the outside half of the home, offers to the boys opportunities analogous to those which the girls enjoy within. The lessons in gardening and caring for animals are of the most valuable kind and relate the school to the home in a natural and wholesome way."

Under the head of what the Indian boy of sixteen should have learned in the day school we find the following:—

" He should know the proper time and method of planting all the common vegetables and grains—so far as practicable—their care and handling in the field and out, the care and preparation of the soil, and reasons for each step. He should know how to feed and milk cows and care for their calves; how to feed, drive and groom horses; and how to feed pigs and chickens. Indian children should be compelled to keep clean in person and habits while in school, and instructed carefully in the elements of physiology and hygiene."

And the following resolution follows:—

" That since many of the charts and text books now in use contain much matter not adapted to Indian pupils, text books and charts should be prepared especially for use in Indian schools."

Another teacher gives his experience on "Practical Problems" as follows:—

"I conceived the idea of a store as a result, primarily, of my dissatisfaction with my work in numbers. The previous work seemed to be of that vague, hazy sort. I flung texts to the winds, and by the help of the boys built a school store. Here goods supplied by the Government were displayed. The counters were equipped with measuring devices, scales, etc. Price lists of every commodity were written on the board, and a day book and ledger provided. Thus we started, and everything used at the school or issued had to go through the store. Problems met us at every turn. Each day the cook-girl came to buy her groceries for dinner, and the store boy entered the problems on the board for the class and weighed out the goods. All would compare and later, entries would be made in the books. This was made a working part of the school, and later, we developed a system of credits and debits. The pupils were allowed pay by the hour for their industrial work, then they would buy at the store such goods as were furnished. A girl got her order from the house-keeper to buy a dress, buttons, etc., as soon as she had a sufficient credit. So with the boys, suits, caps, boots, etc. These transactions introduced more problems. They could understand this, and gradually grew to liking it, as they were able to apply what they learned and see how it benefitted them. I was soon able to turn the entire store over to the pupils, and now they vie with one another as to who will be the next storekeeper. Later, the advanced class took texts and knew what they were for, and another store class was started. We are now starting a third store class, the larger pupils helping the smaller ones."

Again:

"Teaching local geography."

One of the teachers says:—

"Interest is a great factor in education. The Indian child loves his home, and show him that you are interested in it. Ask him where he lives—is it in a ravine or on the medium high land, or the very high? How much level land is there near his home? How much of this is low down on the creek? How much on the second height of land, and on the greater height? Compare the land around his home with the land around the school. When he goes home let him bring back different soils, woods, stones, and compare them with those around the school. Have him describe the bank of the creek, the cliffs, their form, color, the kinds of clay or stone; what is now growing on this land, what might it produce. Refer to the school garden and farm, and compare what is grown there with what might be grown on the lands at the boy's home. Have each pupil make a map, and write in a note book the main points discussed in the classroom each day. Take, first the creeks, then the issue stations, day schools, churches post offices and stores. Strive to get as many pupils as possible to make short talks, relate little incidents, talk about the wild animals, birds, and the fish in the streams on the reservation. Measure a mile in different directions, mark a quarter, a half, three-quarters, and use these fractions

in considering distances. Make the bean the object of study for one week, and take up in this way each vegetable grown, etc. Talk of that wonderful germ of life in the seed. This may be adapted to any locality by making a study of the resources, merits, exports, and work in which the people are engaged."

Citations are given from most interesting and practicable conferences held at various centres which covered:—

"Hygiene and sanitation in the day schools," impressing the importance of pure water as a factor, also the bath.

"If a child with one of the contagious eye diseases used a towel, which is later used by some other pupil, great harm may easily be done; and there is no doubt that the laws of hygiene demand that each child has for its own use an individual towel, comb, brush, wash basin, etc."

Again—

"How I teach Indian girls to sew."

"How to teach family washing."

A most important presentation was given on:—

"Hygiene or sanitation."

"Proper diet."

"Proper administration of medicine."

A valuable talk was given on:—

"Visits of teachers and house-keepers in homes of pupils," by the Day School Inspector.

from which I quote the following:—

"The great value of the day schools is in the influence they have in the homes of the Indians among whom they are located, and it is certainly reasonable to know as much about the homes as possible. Going to the home in time of sickness and death would, it seems to me, forever knit friendship."

"In giving a summary of these reports for the last year I do not lay any claim to absolute accuracy in the data given, but coming as they do from 59 different people they are reasonably correct, and will certainly help us to better understand the conditions."

Again—

"The worst feature of all is the fact that only 76 of the 393 are reported as having good ventilation in their homes, the rest generally being reported as bad."

Much instruction is conveyed in the pages on demonstration lessons presented by the teacher in which the girls of the school took part. One was in—

"Teaching butter-making in the classroom."

In presenting each lesson a quart of cream was churned during the recitation, and all the processes of preparing the churn, placing the cream

therein, churning, taking out the butter, salting, working and weighing it, washing and drying the different vessels used, etc., were gone through. During the demonstration there was a catechetical examination of the pupils on everything connected with the cows, their qualities, the quantity of milk given, the best cows for cream, butter, and the like.

The following statement in one of the addresses delivered is worth quoting:—

"It takes courage as well as conviction for a white instructor, especially one like Dr. Moore, to stand up here and say what he has said. He has spoken of the vaunted civilization of the Caucasian race, leading up to the vain notion we have conceived that we must bring everybody into line with us. A friend of mine expressed that idea very well a year or two ago in a public address, when he dubbed it the "standardization of dependent peoples," taking for a simile the standardization of railroad units, and of mechanical appliances of various sorts. Standardization means a requirement that all appliances belonging to a certain group shall have certain uniform dimensions. . . .

"Now, that does very well with mechanical appliances, but we have something else to deal with in the Indian problem; we have human beings to deal with, and you cannot standardize human beings. What Dr. Moore said was absolutely true, that there are some things the Indian might teach us. Many an old Indian has said to me: 'the fault we find with the white man is that he takes too much trouble to live.' There is a heap of truth and good philosophy in that. We fritter away energy on little things—mere trifles that are not worth considering—and hence overlook very often the more important things; we waste so much time and energy on non-essentials, that we are liable to neglect some of the primary duties of life."

"The notion must be driven away, that you must thrust everything Indian out of the Indian, and turn him into a white man in order to make him fit for good citizenship. I denounce that as pure heresy; it is contrary to every law of nature. What we should do is to stir up in him the proper pride of race, not rob him of his language, not rob him of his traditions, not rob him of all that has made him love his home, and cemented the tie between himself and his parents. How much wiser to let him expand along natural lines—to build on what we find already founded. You cannot if you try, change an Indian into a white man, so what is the use of trying? Why not, instead, try to make a good Indian of him?"

A very valuable suggestion is made by Miss Estelle Reel, the Superintendent of Indian schools. She says:—

"The value of an education to any child lies in its usefulness to him after leaving school, and, therefore, throughout this convention we wish to emphasize the essentials in educating the

Indian. We want especially to urge the teachers to give close attention to the demonstration lessons which will be presented by teachers in the service, who have made special preparation, and which will show more particularly how the office desires you to correlate the literary and industrial work in order that the instruction given may best meet the immediate and practical needs of pupils."

In passing, reference should be made to two statements of the Superintendent of Academic and Normal departments. The one:—

"The family is the unit of society; and it must be the unit in all attempts at social betterment. Since the most important thing for the family is that all its members be healthy, we must unquestionably regard training in healthy living as the first essential feature in the education of a race. The physician, the nurse, the field matron, and the missionary, or whoever it is who ministers to bodily ills, exercises a function whose possibilities it is hard to overestimate."

Then again—

"Tuberculosis is one of the most serious diseases with which civilized and semi-civilized people are afflicted, but it is by no means the only one. There is an enormous waste of life due to ignorance in caring for the minor diseases which are often preventible. Diseases of children head the list. The number of children one may see in a single day afflicted with maladies of various sorts even among the more settled tribes of the south-west appals one. Many ills receive no attention except what some non-medical Government official may, in his kindness, administer on his occasional visits. While tuberculosis existed among the Indians before they came into contact with the white people, yet at that time the disease was rare among them, and remained so until they changed their nomadic to a settled life in houses."

The United States Commissioner of Education, the Hon. Elmer Ellsworth Brown, thus deals with an important problem:—

"We are finding of late that the peculiar types of education which have arisen under special conditions have taught us things that we had overlooked where the conditions were more normal. In some respects the problem of education has been simplified and clarified for us by putting it in the form of the education of a special class. Now, that has happened in a dozen ways of late. Curiously, two of the most significant ways in which it has happened have come to us from the state of Alabama. I refer to Tuskegee and Hellen Keller. In one year there appeared Booker T. Washington's 'Up from Slavery,' and the story of Hellen Keller's life, and for the general student of education both of these books were significant

—tremendously significant, and stimulating—for the work of general education."

I was much struck with the remarks of Miss Angel DeCora, Instructor in "Native Indian art," in the Carlisle Indian School, Pennsylvania:—

"The method of educating the Indian in the past was to attempt to transform him into a brown Caucasian within the space of five years, or a little more. The educators made every effort to convince the Indian that any custom or habit that was not familiar to the white man shewed savagery and degradation. A general attempt was made to bring him 'up-to-date.' The Indian who is so bound up in tribal laws and customs knew not where to make the distinction, not what of his natural instincts to discard, and the consequence was that he either became superficial and arrogant, and denied his race, or he grew dispirited and silent.

"In my year's work with the Indians at Carlisle, I am convinced that the young Indians of the present day are still gifted in the pictorial art. . . .

"I have taken care to leave my pupils' creative faculty absolutely independent, and to let each pupil draw from his own mind, true to his own thought, and, as much as possible, true to his tribal method of symbolic design.

"The work now produced at Carlisle in comparison with that of general school work would impress one with the great difference between the white and the Indian designer. No two Indian drawings are alike, and every one is original work. Each artist has his own style. What is more, the best designs were made by my artist pupils away from my supervision. They came to me for material to take to their rooms, and some of the designs for rugs that you have seen were made in the student's play-hour, away from the influence of others—alone with their inspiration, as an artist should work. It may interest you to know that my pupils never use practice paper. With steady and unhesitating hand and mind they put down permanently the lines and color combinations that you see in their designs.

"We can perpetuate the use of Indian designs by applying them on modern articles of use and ornament, that the Indian is taught to make. I ask my pupils to make a design for a frieze for wall decoration; also borders for printing, designs for embroidery of all kinds, for wood-carving and pyrography, and designs for rugs, etc.

"There is no reason why the Indian workman should not leave his artistic mark on what he produces."

A perusal of the demonstration lessons is quite a revelation of the great pains and marvellous progress made in these matters. Take for example:—

"Teaching agriculture in the schoolroom."

In such lessons current prices, local methods of cultivation, etc., are used. The teacher correlates arithmetic, English and composition with agricultural subjects in the class room, and endeavors to give the pupils practical instructions that will enable them better to understand the various

farming operations. In such a lesson the pupil passes to the blackboard and draws one or more of the agricultural implements used, and then proceeds to answer the questions of the cost of production, the yield, the use to which the produce is put, the periods for sowing and harvesting, the cost price, the sale price, the profits and so-on.

The knowledge of the teacher and the knowledge of the pupil of all these details is surprising, but the key to it is given in the closing statement of the teacher.

"Most of the children have land, or will be allotted land when they are old enough, and we must prepare them in school to make good use of it."

Similarly in

"Correlating arithmetic and carpentry."

This work is done in such a way as to make both the subjects "of vital interest to the pupils"; it enables them "to speak, read, and write intelligently of their work and to perform it understandingly." All industries taught at an Indian school furnish abundant material for class-room work in reading, composition, drawing and numbers.

Then follow questions by the teacher in respect of various classes of houses, the different kinds of material needed, the quantities wanted, the cost of every detail connected with it, the one pupil preparing plans for the house and the other pupil exhibiting the model of the house built after these plans. The pupil handled and told the name of each part, measuring and giving dimensions and setting up the frame work of the house. The teacher gives the following wise advice:—

"Teachers should use objects as much as possible in instructing Indian children."

The primary "lesson in gardening" was most interesting. The class-room subjects were correlated with the industrial work of the school. The pupils, by learning to speak, read and write English, gain a great deal of valuable information concerning work of all kinds; drawing pictures on the blackboard of the objects they handle. Then follows a long examination as to the flowers and vegetables, planting, cultivation, and the like.

Another demonstration was given by a pupil under the direction of the teacher in all classes of

"Laundry work."

During the explanations given the pupil washed, starched and ironed articles which were passed to the audience for their inspection.

Another demonstration, "Dressmaking" in which the pupil took the measurements, writing them on the blackboard and explaining how such measurements should be taken, and drafting a pattern of the article on the blackboard.

A most interesting demonstration in "Cooking" was given, the subject being first studied in the class-room theoretically and then the dishes prepared.

On the occasion in question the pupils made "tomato soup, tea, biscuits, fruit salad." While the explanations were being given the dishes were prepared, and when completed were served to the audience. *

And so on in connection with all the various classes of industries and productions peculiar to the various localities in which the Indians are found.

At one of the Round-table conferences the Commissioner spoke as follows :—

"Nearly everybody else has had a demonstration here, and now I want one of my own. These two boys (calling two pupils to the front) are from Oraibi, where the old hostile chief Yukeoma, told me last year that his followers were not going to let us have any children from their Pueblo. I ventured to disagree with him. I thought we should continue to have Oraibi pupils in our schools. These two boys are here, as you see, and have been showing you what they have learned during the last year.

"These boys like others at Sherman Institute, are learning not simply the lessons taught in books, but more valuable things—how to carry responsibility, how to take care of themselves, how to hold their own against the whites."

In this conference the following statement, which is one that must now be most thoughtfully considered was made :—

"The present practice of feeding and clothing and lodging an Indian free in order to make it easier for us to force upon him a degree of learning which he does not wish, and of which, in most cases, he can and will make no use, is all folly. It only cultivates the spirit of pauperism in him. A grounding in the rudiments he should have, whether he seeks it or not; but everything above that he should aspire to, and be willing to work for, just as the white youth does."

I must, however, close these, to me, intensely interesting quotations. I trust enough has been given to rouse the attention of those who have really at heart the true welfare of the Indian, so that they will take up and make a study of the subject on the lines indicated. I close with the following statements with which the report on Indian Schools ends.

"The sort of logic which appeals to a great number of people who have undertaken the civilization and the education of the Indian seems to be that we should put something on the outside of him, and drive it down into him by force, instead of stirring up something on the inside of him and developing it until it comes out of itself.

"One of the very worst mistakes we have made is trying to do everything for him with too much uniformity. There is no race of people, I venture to say, who have more native individuality than the Indians, and I believe most heartily in drawing it out and cultivating it. The poorest thing we can do with the Indians is to put them into a machine at one end, and turn a crank and grind them out at the other end, carefully moulded citizens, all after one pattern....."

" I am trying to bring our service back into the right track. I want the children in our Indian schools to be able to sing the songs of their people, just as Germans, though living among us, sing the songs of their fatherland. I want our schools to encourage the children to sing their own songs, and in their own language. At Oraibi, one of our most successful teachers, Miss Stanley, has her children bring the songs sung to them by their mothers in the nursery and sing them in the class-room. When she opens the day with these little songs, the children attack the rest of their work with a spirit and snap unknown to children who have to start the day in the ordinary way.

" We hear that the Indian is naturally a dependent creature, and that he enjoys the pauperized condition to which an ill-judged philanthropy has degraded so many of his people.

" Why, my friends, in 1895, the Navajo Indians had had a particularly hard winter. They had lost multitudes of their sheep, their crops had failed, and they were reduced to eating their ponies, which is about the last thing to which Indians will resort.

" Someone in Congress introduced a paragraph into the Indian Appropriation Bill, granting \$20,000 to furnish rations to the tribe.

No sooner than the news found its way to Arizona, than I received letters from two old Navajo headmen, imploring me to use all the influence I possessed to prevent Congress from passing that appropriation. Why? 'Because we do not want our young men to learn to eat the bread of the Government'."

" Bear in mind, my friends, from now forward as long as I remain Commissioner, that the day school is always to be the first subject for consideration in Indian education, the first thing to be cared for. The Agent or Superintendent who aspires to recognition at the Indian office will get it soonest by setting up as many day schools as he can attend to. As long as the money holds out and he can find children to fill them, any Superintendent shall have all the day schools that he can establish."

" In regard to compulsory removal of children to non-reservation schools, that must stop ! There must be no more force used to send children away, if they are sent away at all. If you know children whose talents and ambitions will warrant their taking a higher course than they can get at home, try to persuade them if you choose, but do not bring any pressure to bear, for the Indian like the white man, must lie in the bed he makes for himself. The lessons that are of most worth to any of us are the lessons of our own experience. The mistakes that we make are the best steps upon which we can possibly rise. This is just as true of the Indian as of the white man. He is a human being like the rest of us. And if he does not care to educate his children beyond the mere beginnings of learning which we compel all children—red, white or otherwise—to acquire, the responsibility for the result will rest with him, not with us."

As you are aware, my dear Archbishop, the Superintendent-General of Indian Affairs for Canada presented for consideration and action a detailed scheme on lines leading up to the fuller programme of the Commissioner of Indian Affairs of the United States of America, from which the above statements are taken.

Many of those very deeply interested in the true welfare of the Indian find with great pleasure that recent events have given to the Superintendent-General a fresh opportunity to carry out on a broad and far-reaching plan improvements fraught with incalculable benefit to his wards old and young. We may safely give the assurance that these friends will gladly aid in every way in their power in the accomplishment of these purposes, having full confidence in the knowledge, ability and sense of fairness of the head of the Indian Department.

It is very earnestly to be hoped that no unreasonable demands made in respect of a handful of Indian children, not entitled to consideration beyond that given to others, will delay or prevent the inauguration of the general system intended to benefit all, and so generally accepted and welcomed.

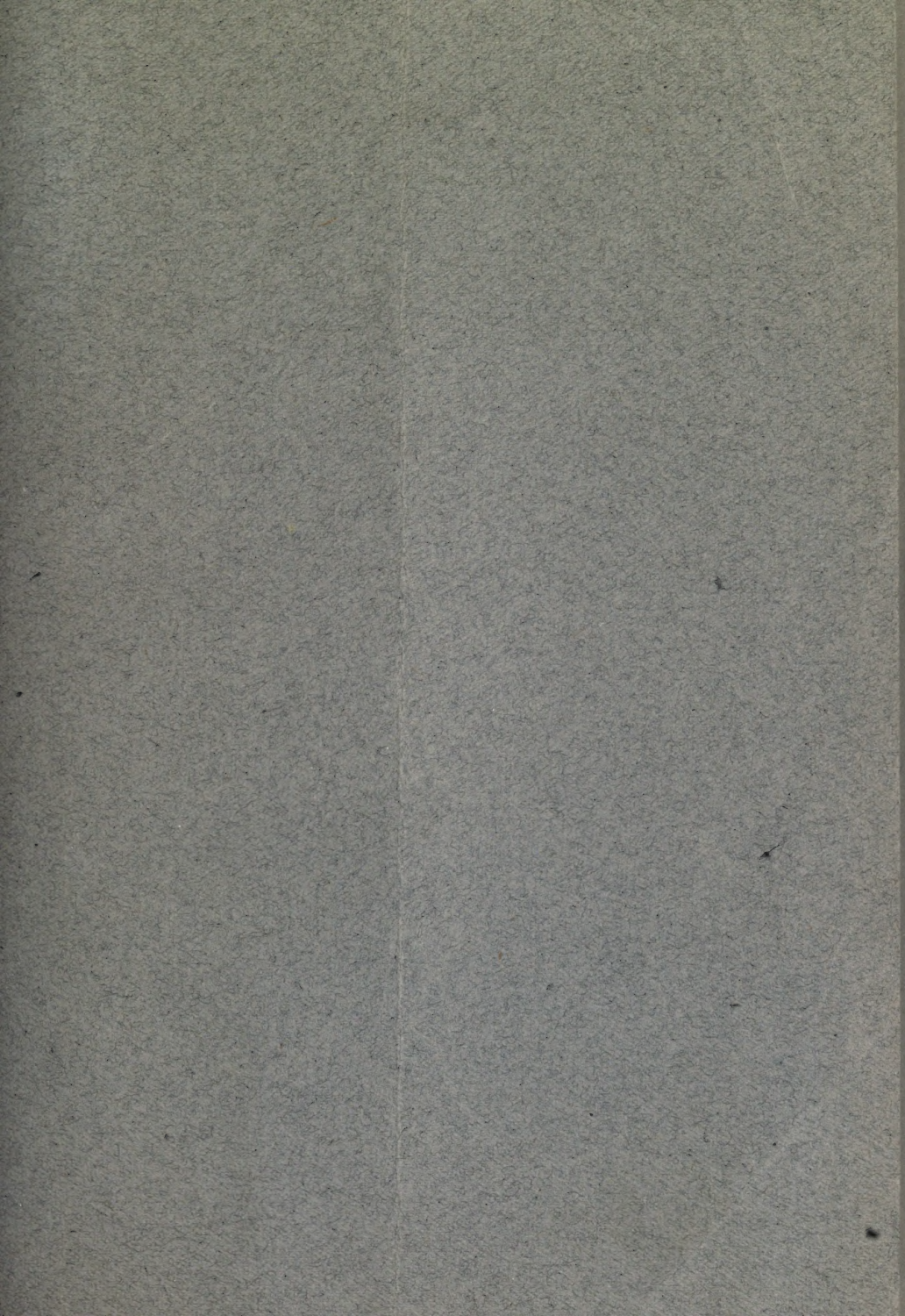
The attempt unreasonably to burden the Department in one locality must not be permitted to thwart a plan to benefit all. If necessary leave the locality rejecting the improved scheme, to work out its own plans in its own way at its own cost, and, doubtless in a year or two it will gladly accept the better system which it now rejects. I am aware that the legend of the West in regard to the East, in connection with Indian matters, is that the people of the East are unable to comprehend them; notwithstanding the 40,000 Indians that we have in Ontario alone and with whom we have been dealing for over half a century—endeavoring to educate and Christianize—I believe that a very large majority of those in the West, in these matters, see eye to eye with their brethren in the East, and, as to the small residuum who are still in darkness on this question let us reverently join in the prayer of the Prophet with which I have commenced this letter.

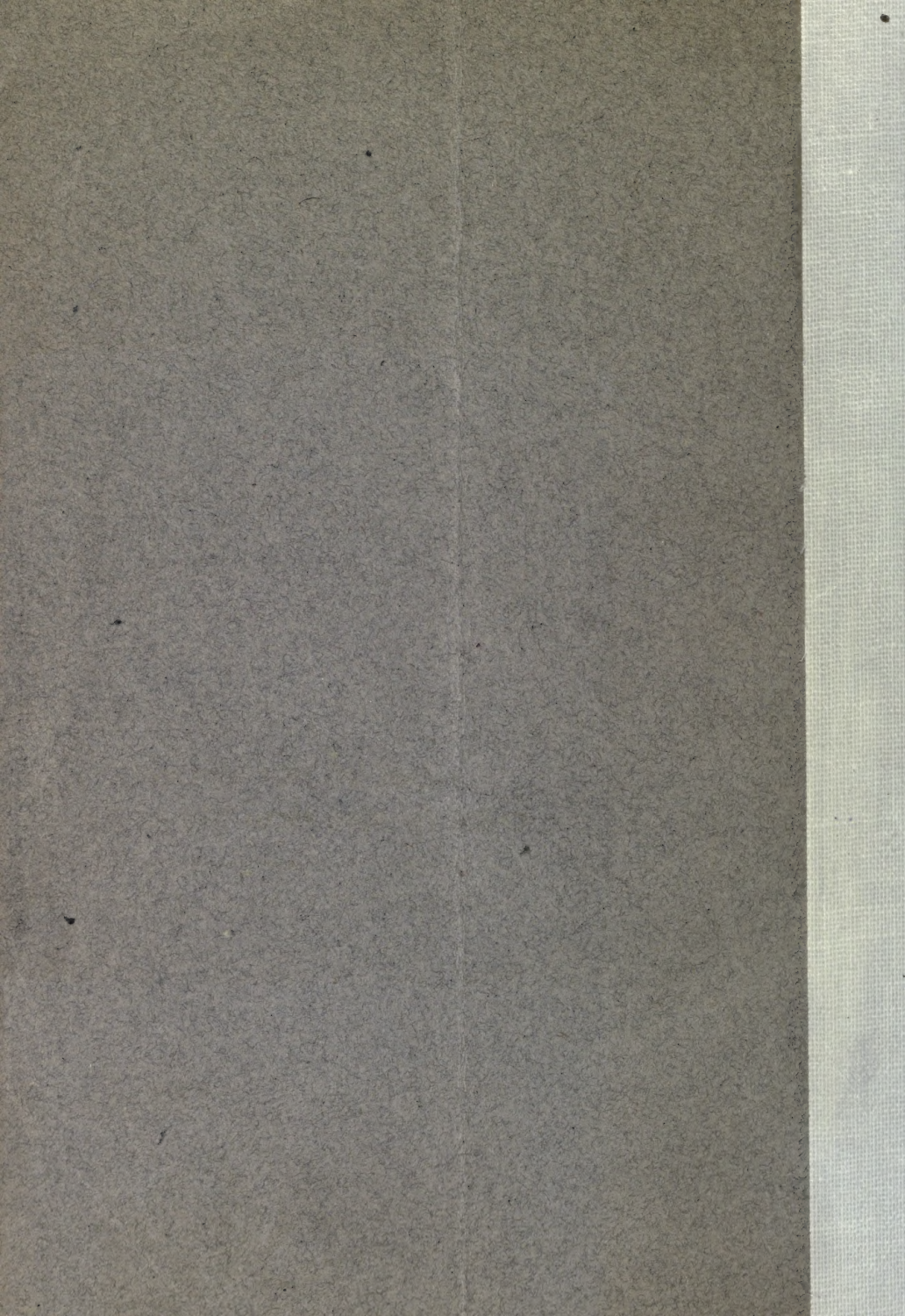
“Lord open the eyes of these men that they may see.”

Faithfully yours.

S. H. BLAKE.

HIS GRACE THE ARCHBISHOP OF RUPERTS LAND,
Bishopsthorpe,
Winnipeg, Man.





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